

CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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CONDITIONS.

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From the New-York Observer.

WHAT THE TIMES DEMAND.

It cannot be denied that American Christians are just at this moment in very peculiar circumstances. It is in vain to disguise the fact, that the operations of the enemies of religion have recently assumed a peculiar vigor. In ordinary cases it is well to take no particular notice of the hostile movements of the wicked. But when the enemy comes in like a flood, this course is at once unwise and impracticable. The Psalmist says, "I beheld the transgressors and was grieved." But if the grief of a good man is ever to be called forth at the conduct of the wicked, he must open his eyes and "behold" them. Against the enemies of the faith, the power of man without the sword of the Spirit, would be of no avail. But the hearts of all are in the hands of the Lord, who will always meet the wants of his people, whenever he sees the way to be prepared. All these out-breakings of enmity are noticed by him, and he is accustomed to display his power when men make his law void, either by sophistry or by violence.

There is, then, abundant reason to believe, that the present is a time when the Almighty will make known the exceeding greatness of his power and riches of his grace in the midst of us. It is therefore incumbent upon Christians, to cultivate and exercise all the virtues, which are the proper fruits of that Spirit, whose first movements are among the churches. And what then are the virtues that ought to dwell most richly in the hearts of Christians, at such a juncture?

1. *Humility.* Should the Spirit's more special influences descend upon Christians, he would make them deeply sensible of their past sinfulness. He would set before them their coldness of spiritual affection, their eager pursuit of wealth and honor, their sinful conformity to the world in spirit and conduct, and their unfaithfulness to dying souls around them, and to their crucified Lord, and make them feel that their iniquities had separated between them and their God. Instead of wasting time in mutual reproaches, or wondering at the desperate hardness of those who never knew the Saviour, they would, with broken-hearted penitence, wonder most at God's forbearance towards themselves.

2. *Kindness.* It is of great importance that Christians should exercise holy and proper feelings, towards all the impenitent, and especially towards those who actively oppose the truth. The Psalmist was in a desirable state when he said, "I beheld the transgressors and was grieved."

The Apostle Paul requires Christians not to render "railing for railing, but contrivance blessing." And a greater than Paul tells his people, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." By such a course, Christians will treat the enemies of the Gospel as God treats them. "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Very contrary to this spirit are all sharp replies, all cold sarcasms, all taunting observations, calculated only to provoke and irritate. Let us not omit to be faithful, whatever opposition or obloquy it may provoke. But let us be faithful, just as God is, and provoke only by great kindness. The heart must be very obdurate which can deliberately persevere in a course of open opposition, while surrounded and beset with the manifest and heartfelt grief of the good and pious. What but Jewish unbelief could be obstinate enough to withstand our Saviour's dying prayer?

If any thing can make a Christian feel this tenderness towards those who are yet in the gall of bitterness and in the bonds of iniquity, it is the thought of his own original condition. One that has a just sense of his own indebtedness to sovereign grace, will be far from triumphing or taunting when he looks at the guilty conduct of others.

3. *Boldness.* The boldness which the Holy Spirit inspires, is very different from that often assumed in cases of difficulty and opposition. It is a moral courage the fruit of unwavering faith. It shows itself in a steady march towards its object, unmoved by threats and undaunted by opposition. This calm steadfastness distinguishes it from the rudeness, and noise, and harsh clamor, which sometimes pass for it.

Military men assure us that blusterers and braggadoes are almost always cowards. Courage does not consist in calling an opponent hard names.

There is every thing to inspire this moral courage among the friends of the Gospel. The present state of things is itself a proof of the divine authority of religion. "In the last days there shall be scoffers." The Apostles were always encouraged, when the High Priests and Sadducees and opposers of the Gospel were most active. It was when these saw the boldness of Peter and John that they took knowledge of them that they had been with Jesus. The disciples prayed for this grace. "And now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word. And when they had prayed, the place was shaken." &c.

The zealous Christian may well be bold and decided, and firm, at such a time, because he knows that the cause he is engaged in will finally triumph. The bitterness of opposition, the growing union and gathering strength of the enemies of holiness, ought not to fill the Christian's heart with dismay. They cannot succeed—they cannot put down religion—they cannot defeat the purposes of God, and blot out his name from under heaven. God moves along in the accomplishment of his designs, without being agitated or perplexed by such opposition. His people ought to do the same. And if the Spirit of the Lord lifts up a standard, he will produce this moral courage in his people.

4. *Diligence.* As the Christian has no doubt of the final prosperity of the cause in which he is engaged, so neither can he feel any uncertainty as to the means by which this success is to be secured. The triumph of the cross will be brought about by the influence of truth. "For it hath pleased God by the foolishness of preaching to save them that believe." And that is precisely the system of means which is now in operation. There may be circumstantial variations; some incidentals may be altered with the increase of light, and zeal, and piety. But the machinery is set up and arranged, by which the world is to be converted by law and by the truth, in working it. It remains, therefore, for Christians, knowing precisely what they have to do, to set themselves with all their might to do it. And every indication of Providence, and every admonition of the Bible tells us with one voice, "Do it, do it!"

Undoubtedly one of the clearest indications of the divine presence in the churches will be, greatly increasing exertions for the extension of religion. We want to feel a confident assurance, that God will accomplish his work by means—by means which are wisely adapted to the end—by just such means as are now before us. This is the standard which God will set up, when he makes his people feel their responsibility.

5. *A sense of dependence on God.* It is impossible to devise means better adapted to the end, than those pointed out by God; so that he may well say, "What could have been done more in my vineyard, that I have not done in it?" And yet there is a peculiarity in human wickedness. It is so great and perverse, that all the means which Infinite Wisdom could put into our hands, will never conquer it. Whenever, therefore, we see men brought under the full influence of the Gospel, we see a demonstration of the Spirit of God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." And when Christians are in a proper state of mind, they will deeply feel this truth; with a strong confidence of success will be united a lively feeling of dependence on that Spirit. So that while they cheerfully and zealously press onward, they will be prepared to render to God all the glory of success.

A rock on which zealous Christians sometimes split seems to be, that with a proper estimate of the necessity of means, and of their obligation to be diligent in evangelical labors, there is mingled something of self-sufficiency—of independence. It may however be said with undoubted safety, that when Christians will do right, and feel right, the cause will prosper. For such a spirit will not prevail, except through the presence of the Holy Ghost. It is the sign and the token that the Spirit of the Lord is lifting up his standard among the churches, when Christians are willing to do the work of the Lord, and ascribe all the glory to him from whom cometh their help.

6. *Brotherly love.* Brotherly love is a distinguishing mark of discipleship. Its prevalence is spoken of, as the most triumphant proof to the world, that religion is divine, and the most satisfactory evidence to an individual that he himself is born again. It is also particularly connected with the success of the Gospel. The Apostle Paul expresses his abhorrence of that carnal spirit which divides brethren into parties and sects. It probably contributes more than any one thing, to cherish the prevailing doubt whether vital religion is real or not. But when we see the brethren knit together, and their hearts beginning to melt, "like kindred drops that mingle into one," then we know that the Spirit of the Lord is there. And if we could only see them rallying round this standard, instead of their party banners, we should expect

glorious things. Formerly, when those who believed were of one heart and of one mind, and did eat their bread with gladness and singleness of heart, without jealousy or contention, fear fell upon every saint, and they had favor with all the people; the voice of opposition was hushed, the scorner saw nothing to mock

MINISTER'S DEPARTMENT.

From the Christian Watchman.

ADVICE TO SERMONIZERS.

From the discourse, delivered at the Ordination of Mr. EBENEZER THRESHEN, JR. to the pastoral charge of the first Baptist Church in Portland, Dec. 15, 1828, by Rev. Mr. Sharp, of this city, we make the extract which follows. They contain counsel in the conduct of the sacred office, especially in its public ministrations, which may be pondered with salutary effect.

In finding out acceptable words, the great object of a preacher should be, that he may use language which is best adapted to impress his people with the truths which he delivers.

If he would do this, he ought to study to express himself in a simple, perspicuous and plain manner. He should not only use words which may be understood, but which cannot well be misunderstood. He should so meditate on his subject, that every word shall have its meaning.

A minister may preach the truth and yet his language may be so diffuse, so tame and inappropriate, as to produce no effect on his audience, except to lull them to sleep. How important then, that a minister should give good heed to find out appropriate words that will be impressive; words which shall enlighten the understanding, and affect the heart; and come down with power on the conscience. The words of the wise, says the preacher, are as goads, and as nails fastened by the masters of assemblies. If a preacher would make his hearers feel, he must avoid metaphysical disquisitions and abstract reasonings, and mere systematic modes of discussion, and bring religion home to the business and bosoms of men. A minister should be like an advocate at the bar. He makes himself acquainted with the principles of legal science, the nature of evidence, and the maxims of written and unwritten law. But when he appears before the court he does not constantly dwell on abstract knowledge which he possesses in prosecuting or defending the particular case of his client. A similar course should be pursued by preachers of the Gospel. Their minds should be well stored with the truths of revelation. Not that they may always dwell on mere general abstract principles; but that they may apply their knowledge to the actual condition and character of their hearers. Their illustrations should be derived from scenes that are understood, and their appeals should be calculated to awaken the tenderest sympathies of the heart. Such instances of preaching we have, in the discourses of our blessed Lord. The parables of the barren fig-tree; the marriage supper, and the prodigal son; not only taught the danger of unfruitfulness; the awful consequences of slighting the Gospel; and the willingness of God to receive the returning sinner; but in a way that could not fail to fix the attention and touch the heart. If such be the character of our instruction, we shall express ourselves:

"In thoughts that breathe, and words that burn."

The words of a preacher are acceptable when they indicate that he feels a proper spirit.

There are words which are unacceptable, because they indicate a wrong temper in the person who uses them. "A word fitly spoken, is like apples of gold in pictures of silver." In his most powerful remonstrances, and in his most awakening appeals, a preacher should make it manifest that he is actuated by feelings of benevolence. Solomon has left us a striking example of the affectionate manner in which the most faithful warnings may be given. Some of the most solemn cautions and severest rebukes are coupled with the language of paternal tenderness. "My son," was a favourite expression with him, even when he was about to announce the most unwelcome truths. How calculated was this to win the attention; to conciliate the feelings, and to prepare the way for the reception of what he had to communicate!

There are indeed some preachers who think they have gained an important point, if they can succeed in making their hearers angry. They then expect that some great good will be accomplished. Hence they adopt an abrupt, coarse, and half-savage kind of address. They break through all the decent forms of society, and mistake rudeness for Christian fidelity.

There may be here and there a person, whose mind raises him just one degree above the brute creation, who can feel nothing but words like these. Yet they are not acceptable words. Where they are the means of converting one soul, they probably confirm in irreligion and wickedness, one hundred.

Such a mode of address has its origin, to use the mildest terms, in defective views of Christianity; and in an ignorance of human nature. It is "the goodness of God that leadeth us to repentance." And it is the kindness of man, giving a tone and earnestness even to the voice of reproof and warning, that finds its way most readily to the hearts of his fellows. It is what goes from the heart that reaches to the heart. A preacher should imitate the prophets and the apostles if he would be successful. And what words did they use? Listen to them. "Turn ye, turn ye, O house of Israel; why will ye die?" "As though God did beseech you by us." "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

It was tender expostulation and entreaty, mingled with solemn warnings, and the outpourings of a soul filled with the love of God, and an affectionate concern for the salvation of his fellow men, that gave Whitefield such a power over the vast multitudes, who attended his preaching. He would frequently be in tears before he began to speak. And while he was addressing the people on the grand concerns of judgement and of mercy, he was sometimes compelled to pause, and give relief to his feelings by weeping. If we who are ministers had more of the spirit of Whitefield, it would not be difficult to seek out acceptable words. Instead of studying and contriving to produce some mechanical effect, the promptings of the heart would dictate words, which in the hand of the Lord would become effectual to salvation.

On the same public occasion, Rev. BARON STOW, of Portsmouth, N. H. delivered an address to the Church and Society. We present a passage from this also, which, whilst it gives the best advice to the hearer, admonishes the preacher of the prudent course, which he ought to pursue towards the people to whom he ministers.

But though you may love your pastor, and express your attachment by acts of special kindness, do not flatter him. If he pray like a scribe, never tell him of it. If he be as pious as Baxter; as profound as Newton; or as eloquent as Whitefield; proclaim it not in his ears; let him remain so. If he is esteemed as a prodigy of intellectual strength; if he be admired for his ingenuity at interpretation; if his style should charm the fastidious ear of taste; if his voice be as melodious as the dulcimer; Satan will inform him frequently enough to prevent his being too humble. If you flatter him at first, and afterwards should neglect it, he will naturally suspect you of alienation of affections, and consequently will be unhappy. If you are gratified with his services, there are a thousand methods in which you may express your satisfaction, preferable to that of fulsome adulation. Ministers' hearts are much like yours; capable of inflation by pride and self-conceit.

On the other hand, you will never be the medium of communicating information to him that will tend to perplex his mind, unless you have special reason to believe that he ought to know it. If there be petty differences among yourselves, endeavour speedily to adjust them. Unless it be positively necessary, in order to guard him against deception, do not expose to him the particular character of his hearers. If any speak against him, and you know the insinuations or charges to be false, let him be a stranger to the calumnies, and be yourselves the defenders of his reputation. By neglecting these cautions, you will subject him to much solicitude and perplexity of mind, that will in its tendency, unless counteracted by extraordinary grace, prove highly injurious. He will be discouraged; he will imperceptibly acquire towards those individuals a secret dislike, and his preaching will possibly become too personal. His mind should be kept perfectly free from every extraneous consideration that can disturb his equanimity, or throw his feelings out of their true polarity. If his soul must ever be agitated, let the causes of excitement be such as belong to his lofty vocation; the brevity of life; the value of the soul; the holiness of God; the listlessness of a perishing world.

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those that practiced it, that it was a departure from early practice. In the year 1720, Dr. Hall, an English Episcopalian, a laborious investigator of the subject, declared, that he knew of no Protestant who denied that immersion was Apostolic usage. The Greeks, who must best understand the precise import of the word Baptizo, and the phrases in which it occurs in the New Testament, have always, down to the present day, decided in favor of immersion.

And is it demanded how we account for the fact, that multitudes at the present day, profess to believe, and do seriously believe, that sprinkling for baptism may be vindicated from the Bible? We answer:—The practice extensively prevails, and cannot easily be changed. Ministers and churches are deeply interested in upholding, and in defending their practice; so that they cannot look at the subject in an unbiased manner, and read the Bible without a veil upon their hearts. And the multitude who are not in this way directly entangled, do nevertheless pay deference to prevalent opinion, saying, is it possible that so many great, and wise, and good men, should be wrong? But if prevalent opinion is pressed against us, as evidence that the Bible has left the subject undecided, we reply, why has not this fact, resting upon evidence so perfectly simple, been discovered until the last century? and why has it not been discovered by the Greek branch of the church, down to the present day? But we suspend this investigation for a moment, that we may attend to Mr. Beckwith's positions in connection with his practice.

His queries, and his assertion, as above quoted, have the air of being conciliatory. Still this we well know that, if Mr. Beckwith practices infant baptism and sprinkling according to what has been, and continues to be, general usage in New England, among ministers of his order, he does himself, and in his own church, depart essentially from what he professes; and he positively refuses converts the liberty of their choice in baptism. What his actual practice is, we know not; but if he conforms to the standard of Pedobaptists, he sprinkles infants, and when these grow up and become converts, he will allow them no voice in the important concern of baptism: he will hold them to their infant sprinkling, and refuse to receive them into his church, unless they will consent to take up with this for baptism. They may plead with him pathetically, even with strong crying and tears, to give them baptism in answer to a good such cases, cases on which he has had trial of not a few his eyes, cases on which he has had trial of not a few power of address to keep them still, and to persuade them to rest satisfied with their infant sprinkling. This we presume. For we have been familiar with Pedobaptist ministers, and we have heard them unbosom their hearts in seasons of revival, and express their grief that the converts were so tried with their baptism, and enquire of us whether it would do to take them into the water. Thus we have known very disheartening controversies between a minister and his converts. It is curious, (we should say very extraordinary, but it would be a misnomer since it is common,) to hear a minister of Christ speak of giving his converts liberty to act for themselves, when he had long before cut them off from this liberty, by sprinkling them in their infancy.

Hence the prevalence of sprinkling. The infant baptism takes the lead; and this must be given by sprinkling. Of course sprinkling must be warmly defended, and immersion must be refused, except in some untoward case of extreme necessity. We have known ministers, who never went out to a river, a lake, or a pool, for baptism, still talk of giving baptism according to the wishes of Christians, and object against Baptists that they were less accommodating.

But we consider the objection without foundation. For converts in Baptist societies, pleased with their order, and wishing to unite with them, do uniformly, so far as we understand, desire immersion; believing this to be the instituted mode of the ordinance. Baptist ministers, it is believed, are nearly strangers to controversy with their converts respecting the ordinance. Hence they might with plausibility claim that they give converts full liberty to choose their mode in baptism, as they see eye to eye, and choose the same thing.

Mr. Beckwith's church, merely by their example, without saying a word, would exert a strong influence over converts among them, in favor of sprinkling. But were he to make a trial, of saying to all the converts, choose your own mode of baptism, I will accommodate you, and were he to continue the trial ten or fifteen years, in this period of investigation and independence of thought, we should feel an interest in knowing the result, and should feel no small disappointment, if we did not learn that his church had made a great advance towards Baptist ground.

In such a trial it would be too much to expect that prejudices would be overcome in a moment, still it is believed that they would yield, and continue to yield with increasing rapidity, until at length they disappeared like the early cloud, and morning dew, before the rising sun.

Mr. Beckwith intimates in the sermon, that he had attended to the mode of baptism with a critic's eye, and with a critic's patient investigation.

For my own satisfaction, I have carefully examined all the passages which even allude to the subject, and the investigation has fully convinced me,

that the Bible leaves the mode of baptism even more undecided, than the mode of the Lord's Supper. It is impossible, even in a single instance, to determine with absolute certainty, in what way the Apostles applied water in baptism. All the circumstances attending the baptisms administered by them, the choice of a word so indefinite in its meaning to designate the rite, and the very cursory manner in which the sacred writers uniformly treat the subject, all unite to satisfy me, that God has designated left his people to adopt whatever mode their circumstances may render expedient." pp. 21, 22.

Upon this passage we observe,
1. That so far as we have learned, ministers embracing Mr. Beckwith's views, have constantly baptized by sprinkling, when the consent of the candidates could be obtained. And for a solid reason; sprinkling is the most convenient mode (if a mode it can be called,) of administering the ordinance. Even on the margin of a river, a lake, or a pool, and in the heat of summer, sprinkling is more convenient than immersion. It would have been so to Christ, to the eunuch, and to the whole company of those whom Paul declares to have been buried with Christ in baptism. Suppose men loved water as well as the ducks, and were ready to rush into it for the purpose of bathing, yet this would be no good reason why they should go into it for baptism. For they might first be sprinkled, and then bathe themselves as long as they chose.

It is indeed hardly possible, that sprinkling should not be chosen by those who consider it a fitting mode of the ordinance. For people love ease: of this trait in human nature Christ was perfectly aware. And if sprinkling in the sacred ordinance is perfectly to his mind, is it not strange, surpassing strange, that he did not prevent the long continued and painful controversy, and put the anxious mind at rest, by submitting himself to baptism in a synagogue, and by using, in relation to the ordinance, the appropriate word for sprinkling, which is rain or ranzio.

2. Mr. Beckwith differs from all the critics, in his decision respecting the import of the word baptizo. He says, it means to sprinkle. But the critics, as we suppose, to a man, decide that the word primarily means to dip or immerse, and that it never means to sprinkle. To quote all they say, would extend this article to an unreasonable length. But in support of our assertions, we cheerfully refer to Schrevelius, Hederius, Pickering, and Donnegan, on the word baptizo. For writers on the Greek Bible, we refer to Fromius, and Biel on the Septuagint; and to Parkhurst, Schleusner, and What on the New Testament; also to Suicer.

We need not assert that these critics are in high estimation among learned theologians. Their authority is imposing on account of their elevated rank, and the harmony of their decisions, notwithstanding collisions in their creeds; especially as they gave their decisions after a full investigation of the long continued controversies on baptism; and as most of them decided against their own usage in the ordinance, thus really bearing witness against their own practice. To shew the weight to which the fact that they witness against their own practice, may give them, suppose that the majority of Baptists in this country means to sprinkle, and that it never means to dip or immerse; how would this be trumpeted from Dan to Beer-sheba, as decisive proof against immersion, and in favor of sprinkling? And how would the fact be urged, that they testified against themselves, and they must be correct, because their concession was extorted by the force of truth, in defiance of prejudice, and the regard which they had to self consistency? Yet such is the testimony of the critics in favor of immersion, and against sprinkling. And had we time, we verily believe, that setting aside the critics, we could, directly from the Bible itself, adduce evidence enough to satisfy the minds of many a prejudiced man, that Christ has not left the ordinance at loose ends, but has fixed it to immersion. At any rate, we have high authority for saying that the word primarily means to immerse, and that Christ commanded his disciples to immerse, and that as they respected his authority, they did actually immerse in giving the Christian ordinance.

Now suppose the critics correct in their decision, (and who has the boldness to pronounce that they may not possibly be correct,) then clearly Mr. Beckwith, in sprinkling, performs an act which does not fall within the command of Christ; and which, for this reason, is not baptism. Should not the possibility of this, make him cautious how he teaches, and how he administers the ordinance?

3. We would suggest for Mr. Beckwith's most serious consideration, did not candor require that he should inform his hearers, something of the extent and weight of authority which he opposed. He is evidently a man of reading, and he probably knew that all the critics are against him, that the whole Greek branch of the church, from the age immediately subsequent to the Apostles, down to the present day, have practised immersion, and claimed that the meaning of the word baptizo, demands immersion; also, that the whole Christian church did, for thirteen centuries after the Apostles, excepting in cases of alleged necessity, practise immersion. He probably knew all this: but his young converts did not know it. Had they known it, it might have influenced their minds materially, and caused them to insist on immersion for themselves. And were they not entitled to a knowledge of these facts?

Mr. Beckwith might perhaps say "I care not for these authorities; I judge for myself; they weigh not a feather with me." But be it so in relation to himself; yet in his sermon he does not claim to give his mere opinion, a thing he could have done in a single sentence; but he reasons at some length upon the subject, and pretends to set, in a summary way, those arguments before his hearers, which satisfied his own mind. Being in possession of facts, which, if known, would, in all probability, have greatly influenced them; was he at liberty to keep those facts behind the curtain, and to suffer his converts to remain ignorant of things, which, if known, they might have viewed of the first

importance in deciding on the mode of their baptism? Now this, after mature consideration, seems to us wholly unjustifiable, and unfair dealing with the souls of God's people.
(To be continued.)

SABBATH SCHOOL LIBRARIES.

For the Christian Secretary.

MR. EDITOR.—The following remarks were written for a particular occasion, and never intended at the time for the public eye. But feeling sensibly the importance of the subject, I submit them to your consideration; and, if in your opinion, they may be calculated to effect any good on the community, you are at liberty to give publicity to them, through the medium of your paper. They are indeed mere hints. But, if they shall be instrumental in exciting some able pen to an investigation and elucidation of the subject, my hopes will be fulfilled: my labor will not be in vain. Much might be said on the influence of most of the histories now extant, on youthful and ardent minds. In them war is exhibited, not as it is, the destroyer of human happiness; but as the field where the brave, those that smile in the agonies of death, reap rich harvests of immortal glory, and receive the applause of a gazing world. The influence of such false description on the minds of the young, must be obvious to every person of reflection. War is stripped of all its disgusting features. This mirror of hell is changed into a mirror of heaven, on whose embossed tracings the youthful enthusiast gazes with admiration. In his secluded rambles, his imagination covers every hill and valley around him with martial hosts, maneuvering in all the pomp and circumstance of war; he sees the smoke; he hears the roar of artillery; he beholds the dreadful charge; the shouts of victory break upon his ear like enchanting music; fired with this creation of his own, he feels the flame of ambition playing upon his soul; and would, were but an opportunity presented, rush forth and mingle in all the horrible realities of such a scene. Such has sad experience proved to be the influence of our historical writings; and when once the mind has become thus diseased, a cure is extremely difficult, if not impossible. The same remarks are applicable to many other works. This tends to set in a stronger light the hints contained in the following remarks.

Very much has been said and written, and already much has been done, for elevating the intellectual and moral character of the young. This is a noble object, and in aid of which no one need feel himself ashamed to be engaged. It is an object, in which the patriot, as well as the Christian, must take a lively interest; for intelligence among the mass of the community, is the soul of our free institutions. Let ignorance pervade the minds of this people, bringing in its train moral corruption; and might by their physical resources, they would become, in the hands of a second Caesar, a second Rome, the mistress and the scourge of this western continent.

Among the means employed for the accomplishment of this important object, Sabbath School Libraries hold a conspicuous station. These are calculated to exert a powerful influence on the great mass of mind. They bring moral and religious truths, within the reach of all, to the child of poverty as well as the pampered offspring of opulence; this too, at a time of life, when impressions received, are deep and lasting.

But morally grand, as this system appears to those who attend the sabbath schools, to the tenderest years of youth; while the older class is necessarily excluded. There is an evil, and an important one too, connected with this. Children, that have access to these libraries, early acquire a taste for reading. But in a few years, as soon as they arrive at a sufficient age to appreciate the value of literary and moral information to themselves, they are deprived of the privilege by a separation from the school; or if not, the general character of the books are not suited to their age. Thus at a time of life the most critical, during the formation of their character, they are left without any thing useful and interesting, to occupy their minds in their leisure hours. The habit of reading already contracted, and the discipline, the mind has received, render those hours unoccupied by their regular employment, irksome, nay, intolerable. The young must have something to occupy their mind; and if nothing good is provided, they will find enough that is bad. To escape from the horrors of mental vacuity, they visit places of public resort and dissipation, where the destroyer lies in wait for their blood. In the evening, they may be seen collected in a still house, a store, or a tavern, listening with breathless attention to the low vulgar wit and narrations of more hardened offenders, and sipping, lightly at first, of the cup of death as it is passed around. In all this there may be nothing grossly immoral. But by frequenting such company, the taste becomes vitiated; a disrelish for the refinements of society contracted; then the work of destruction is half completed; the out-works are broken down; the foundation of the citadel itself undermined; and nothing but an uncommon effort can save even this from being blown up. In such places many a youth, who gave the brightest hopes of future eminence, has contracted habits, that will hang round him like a spirit of darkness, until they have completed his ruin. This is no picture of the imagination. The woeful experience of numbers, familiar to all, will attest its awful reality. It is an evil, that is not confined to one town, or county or state; it is extended throughout this part of the country, if not through the whole.

Libraries as the most effectual remedy against this evil, ought to be established for this class of society, or rather ought to be written. For few if any books can now be found suited to their age. Literary works in general are above their capacity, and therefore uninteresting. They are thus excluded from all the information they contain: information, not only amusing to them in youth, but instructive and indispensable to enable them to become eminent and useful members of society. There is wanted then a class of books, intermediate between these, and such as are now found in the sabbath school libraries. Were the most important portions of history; the biography of the most prominent characters, both ancient and modern, written in a plain simple

style; interspersed with judicious remarks, exhibiting the great truths, that God over rules the affairs of men; punishes the guilty, such as oppress their fellow creatures; and exalts the good, tho' that labor to bless mankind; the difficulty would be obviated; the evil rooted out. These then would be works suited to the capacity of every age. The child, commencing with the simplest narrative in a sabbath school library, might rise in a regular gradation; his mental powers continuing to expand and strengthen, until he could grasp the sublimest truths in the physical and moral world. NU.

MISSIONARY RECORD.

The following summaries of the operations of some of the principal missionary societies in Great Britain, are gathered from their respective annual reports, read the last spring or summer.—Miss. Her.

Wesleyan Methodist Missionary Society.—The Wesleyan Methodists have missions established among the Catholics in Ireland, and France, in Sweden, in the Mediterranean, in Continental India, and Ceylon, in the Islands of the Southern Pacific, in Southern and Western Africa, in the West Indies, and in North America.

Stations, including eight which are temporarily vacant, 138
Ordained Missionaries, 18
Native Assistants, 11
Members under the care of the Society, 34,802
Increase the last year, 2,031

Church Missionary Society.—The Church Missionary Society have missions in West Africa, the Mediterranean, Continental India, Ceylon, Australasia, West Indies, and among the North American Indians.
Stations exclusive of our stations in India, 47
Teachers:

European Clergymen, 38 Englishmen and 15 Lutherans, 53
Laymen, 35
Women, 51-140
Native Assistants, 1
Ordained Clergymen, 1
Catechists, Schoolmasters, &c. 238
Females, 12-351-591
Schools, Male, 220
Female, 75
General, 9
Scholars, Boys, 9,553
Girls, 2,364
Youths and Adults, 631
12,561

London Missionary Society. The London Missionary Society have missions under their direction, in China, India, Russia, the Mediterranean, South Africa, and African Islands, South Sea Islands, and the West Indies.

Stations, including six temporarily vacant, 94
Persons employed,
Ordained Missionaries, 78
Teachers and Artisans, 19
Native Assistants, 41

in a single month the ten following instances of mortality among the missionary labourers of the London Missionary Society are noticed: Rev. John Davis, of Demerara, and Mrs. Smith, wife of the late Rev. Mr. Smith, of the same field; Rev. Mr. Trawin, of Calcutta; the Rev. Evan Evans, of Africa; Rev. Mr. Gordon of Vizagapatam; Mrs. Humphreys of Malacca; Mrs. Vuille, Seleninsk; Mrs. Salmon of Surat; Mrs. Paine of Bellary, and Mr. Hovenden, the printer, at Madagascar.—*London Miss. Reg.*

Episcopal Domestic Missions.—The Society of the Protestant Episcopal Church for the advancement of Christianity in Pennsylvania, now employs nine missionaries, and there is an urgent call for more. Measures have been taken for the organization of Auxiliary Societies in the different parishes, and the plan is recommended in a circular just issued by Bishops White and Anderson.—*N. Y. Obs.*

Great Britain.—The last report of the Wesleyan Methodist Missionary Society, states that the number of missionary stations under its care, in different parts of the world, is 138; and the number of missionaries employed, is 183, exclusive of catechists, &c. The number of members in all the societies in these stations, is 34,892; of whom 27,606 are negroes and people of colour in the West Indian Colonies. The returns of the number of children in the mission school is not complete, but the number reported is between 16 and 17 hundred; showing a great increase during the year.—*Rep. of the Wes. Miss. So.*

Mediterranean. At the press of the church Missionary Society, established at Malta, 54,500 copies of different works, designed to convey religious instruction principally, have been printed; 13,500 in Italian, 13,000 in Arabic. Of these, 33,934 copies have been distributed.—*Report of the Chris. Miss. So.*

France.—Catholic Clergy. In the list of Catholic Clergy of France there are five cardinals, 20 prelates promoted to the peerages, four who are members of the king's privy council, 14 archbishops, 66 bishops, 408 vicar general, 684 titular canons, 36,649 parish and other priests in activity. The total number of priests in the Gallician church is 52,457; or, according to the population of France, exclusive of Protestants, is in proportion of one to every 558 souls. The number of students, who are candidates for orders, is 44,244. There are 19,340 nuns, distinguished under different denominations, in 3,024 establishments. The whole sum allotted for the ecclesiastical establishment from the national treasury, amounts, according to the accounts of that department, to about 34,000,000 of francs, or \$6,525,000,000, which would probably raise the sum to about \$10,000,000.—*Miss. Herald.*

Denmark.—It appears from the official returns, that on the 31st December 1823 there were in the kingdom of Denmark, 244 schools, on the Lancasterian plan; and that at the close of the year 1827, they had increased to 2,003. During the early part of the year 1828, the number increased to 2,377.—*Lon. Con. Mag.*

There are twenty Marine Bible Societies in the United States. Within the last twelve years, they have received donations amounting to \$1,119 23; and have remitted to the American Bible Society for the purchase of Bibles, \$8,532 12.—*Sail. Mag.*

Bibles for Greece.—The Managers of the American Bible Society, have appropriated \$500 to the General Missionary society of the Episcopal Church, for the purpose of purchasing and circulating such translations of the Bible as are suitable for Greece, under the care of the Rev. J. J. Robertson, who has embarked for that country, as the agent of the latter society. The American Tract Society has appropriated 2,000 pages of tracts to the same society, and \$150 for the purchase of tracts translated from the publications of the society into any of the languages of the Mediterranean to be distributed by the same gentleman.—*Phil. Recorder.*

Protestants.—From the statistics of the reformed churches of France, it appears that the Protestant Calvinistic communion, have, in that kingdom 433 places of worship, and 305 officiating pastors. There are among them 451 Bible Societies and associations, 59 societies and depositories for the circulation of religious tracts, 3 provident societies, 79 Sunday schools, and 392 elementary and boarding schools. For education of the young men for the sacred office, there are two theological faculties, one at Montauban, and one at Strasbourg.—*Id.*

From the New York Observer.

LETTERS FROM ENGLAND.
We have been favoured with two letters from Bristol, England, to E. P. Esq. of this city; one from Stephen Pratt, Esq. dated Oct. 28th and one from Lieut. Kimball, of the Royal Navy, dated 21st of the same month.

Extract from Mr. Pratt's Letter.
I rejoice to see that the good cause is prospering in America; yea it will soon outstrip us; never mind go on and prosper. It is a holy rivalry. Time is short, you serve a good Master, and there is much to be done; immortal souls are perishing all around us.

The dissenting churches in England purpose to set apart the 1st of January, 1829, as a day of fasting and prayer for the outpouring of the Holy Spirit on the church at large. If this arrives out in time, propose, through the New York Observer, that our trans Atlantic brethren meet us there. What a lively spectacle, to see the Christian church surround a throne of grace on such an occasion! We want revivals here.

Dear Beloved Hall is in tolerable health. He received on the last occasion. Good Mr. Crisp (a distinguished Baptist clergyman in Bristol.) is in such delicate health, that I hear he has gone to France to spend the winter. (In a postscript dated the 29th he adds that Mr. C. had returned, with his health a little improved.) Our seamen's cause goes on, silently affecting good. The venerable Rowland Hill has been here preaching, though in his 85th year. He preached eight times last week, and delivered an address at a prayer-meeting.

From Lieut. Kimball's Letter.
While I rejoice to see such extraordinary exertions making on your side of the Atlantic for our brother seamen, one looks with awe on the spirit of infidelity and antichristian principles that are stalking abroad as evil geni in the earth, fulfilling the predictions of divine inspiration concerning the latter times. But we have this testimony, that the foundation standeth sure.

With much pleasure I inform you that our eighth Anniversary of the Bristol Seamen's Friend Society was recently held, a crowded audience attending. The venerable Rowland Hill preached on board the Floating Chapel last Tuesday week, to a congregation amounting to at least fifteen hundred persons. An appropriate hymn was sung at the close, of which the following is a copy:

Lord, let this aged servant bear,
Fruit even to his latest year;
To hoary hairs thou hast him borne,
Bright may he stand at thy return.
His lengthened labors bless for good,
Extensive as the swelling flood;
Let seamen and their children join,
To make their Saviour's praises shine.
If in this sacred place no more
Thy servant's lips salvation pour,
May souls from this vast concourse prove
The power of thy redeeming love.
Praise God from whom—&c.

EXTRACTS.
"Love, whatever be its object, is a most active principle, and not only engages a man in hard and difficult services, but even renders them delightful. If then the Lord possesses our supreme love, we shall greatly delight in his commandments, and all our affections will be regulated and subordinated by it, and rendered lawful and useful; yet times may come, when we must, in the superiority of our love to him, be called to disregard our dearest friends, as if we hated them. But on the other hand, if they have our supreme regard, we shall for their sakes, despise and neglect the Lord."—*Scott.*

"High stations are slippery places; and from the presence chamber to the dungeon is in many earthly courts, a short step; but a place in what is received by the clergy, from other sources, which will not forsake his true servants, is of unspeakable value."—*Scott.*
Whoever hath Christ cannot be poor, whoever wants him cannot be rich.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 21, 1829.

COLUMBIAN COLLEGE.

We this day publish a very liberal offer from the Medical department of this Institution. We should have respect, no less to the character than to the talent of the Instructor. For the gentlemen of this department, we have much regard; and in confirmation of this opinion, our readers are referred to the Address of Dr. Sewall, published in this paper a few weeks since.

We would direct the attention of our readers to the first article in this day's paper. Were Christians more sensible of the responsibility under which they are laid—had they a greater conviction that the means to be used must be in accordance with the Word of God; and that all must be done in a spirit of love, to meet the approbation of their Master, we have no doubt that society would very shortly exhibit a very different moral aspect.

CHRISTIAN LIBERALITY.

We were much gratified by perusing in the London Baptist Magazine for December last, a statement of the success of Messrs. Morgan and Eustace Cary, in their late visit to Scotland, for the purpose of promoting the cause of the English Baptist Mission. They were well received, and the object of their journey was promoted as well by those of other denominations as their own. Meeting-houses were opened for their accommodation, and liberal contributions received; amounting in all to about \$340. It is pleasing to observe the zeal manifested by our friends of Missions on that island. Among the donations received by these missionaries above named, our attention was particularly attracted by the following paragraph:—

"About three years ago I felt a great desire to do some feeble way the Missionary cause, verily believing that he Divine Scriptures must have their fulfillment. I have a large family and it takes a deal to support them, but through mercy we have a decent livelihood, but not having much to spare I employed labourers, hoping by that means to get a little money together to put my intention into practice, and I have succeeded, for they have been very active indeed. I bought some bees, and they have collected honey to the amount of thirty shillings; so our dear dear Sir, that the inferior creation serves in some measure, to promote the cause of Jesus Christ. I enclose if I like, in this letter, and I am glad of an opportunity of giving it to the Baptist Missionary Society through your medium."

We are encouraged to hope, and expect great and glorious things for the church of God, through the influence of Sabbath School instruction, as well in Europe as in America. Christians seem to be awakening to their duty in this particular. We believe that the number now taught in Sabbath Schools in this country is double the number so taught five years since. We noticed with much interest, in the Philadelphia Recorder of last week, a notice of the success of an appeal to a congregation in that city, for a unitary aid, for the School of their society. Although the congregation was unusually small, in consequence of inclement weather, the collection amounted to more than \$150. Nearly 800 youth and children belong to that congregation, receive instruction, in a Bible class, Sabbath, or Infant school.

COMMUNICATED.

The Baptist Ministers Meeting of Hartford and Middlesex Counties, was held at Wallingford on Tuesday the 19th inst. The season was very interesting, and each one seemed to feel anew the utility of such an association. It was a matter of deep regret that only a few brethren were present, the reason of which probably was, that the meeting had not been notified in the usual manner. A Notice of the time and place of meeting, was sent to the Editor of this paper, but for some unknown cause it was not published.—REYSON.—The Editor of this paper has no recollection of receiving such notice.

POLITICAL.

A person in this city having occasion a few days since to step into a room not constantly used, discovered the fire-board in flames. Fire had fallen down the chimney, and in this way was communicated to the fire-board. This is a very common source of danger, and we mention the circumstance with the hope that it may operate as a caution.—*Conrad.*

We are informed that our city and town, taxes, of various kinds, for the last ten years, amounting to about one hundred thousand dollars, have been collected by Mr. Benjamin Hastings, and punctually paid into the treasury, without resort to legal coercion in a single instance. The circumstance is creditable to the town, and not less so to the worthy individual employed as collector.—*Id.*

TWENTIETH CONGRESS.

MONDAY'S PROCEEDINGS.

In the Senate, petitions were presented in favour and against transporting the mails on the Sabbath. Mr. Tazewell brought in a report, fixing Wednesday, 11th February, to count the votes for President &c. which was unanimously agreed to, and Mr. T. was elected by ballot as Teller on the part of the Senate.

A memorial was presented from New Jersey, praying the passage of a law to abolish slavery in the District of Columbia.

The House of Representatives resumed the consideration of Mr. Smyth's resolution, providing that the President shall not again be eligible to that office. Mr. Sergeant commenced a speech in opposition to the resolution, but was compelled to break off in the middle of it, as the hour allotted to resolutions had run out.

The House was afterwards employed in debating the Cumberland Road Bill, and rose and reported. Mr. Smith, of S. C., presented the following protest of the Legislature of that State against the operation of the late Tariff.

SOUTH CAROLINA PROTEST.

The Senate and House of Representatives of S. Carolina, now met and sitting in General Assembly, through the Honorable William Smith and the Honorable Robert V. H. ne, their representatives in the Senate of the United States, do, in the name and on behalf of the good people of the said Commonwealth, solemnly protest against the system of protecting duties lately adopted by the Federal Government, for the following reasons:—

1. Because the good people of this Commonwealth believe that the powers of Congress were delegated to it in trust for the accomplishment of certain specified objects which limit and control them, and

that every exercise of them for other purposes is a violation of the constitution, as an unwarrantable and unauthorized assumption of an independent power not granted or expressly withheld.

2. Because the power to be only a means of effecting the objects specified by the constitution: since a free government, and at least of all a government of enumerated powers, can or right impose any tax (any more than a penalty) which is not at once justified by public necessity, and clearly within the scope and purview of the social compact, and since the right of confining appropriations of the public money to such legitimate and constitutional objects is as essential to the liberties of the people, as the unquestionable privilege to be taxed only by their own consent.

3. Because they believe that the Tariff Law passed by Congress at its last session, and all other acts of which the principal object is the protection of manufactures or any other branch of domestic industry—if it be considered as the exercise of a supposed power in Congress to tax the people at their own good will and pleasure, and to apply the money raised to objects not specified in the constitution—is a violation of these fundamental principles, a breach of a solemn trust, and a perversion of the high powers vested in the federal government for federal purposes only.

4. Because such acts, considered in the light of a regulation of commerce, are equally liable to objection—since although the power to regulate commerce may like other powers, be exercised so as to protect domestic manufactures, yet it is clearly distinguished from a power to do so, so as to regulate the nature of the thing, and in the common acceptance of the term, because the confounding of them would lead to the most extravagant result, since the encouragement of domestic industry implies an absolute control over all the interests, resources, and pursuits of a people, and is inconsistent with the idea of any other than a simple consolidated government.

5. Because, from the contemporaneous exposition of the constitution, in the numbers of the *Federalist*, (which is cited only because the supreme court has recognized its authority,) it is clear that the power to regulate commerce was considered by the convention as only incidentally connected with the encouragement of agriculture and manufactures; and because the power of laying imposts and duties on imports, was not understood to justify in any case a prohibition of foreign commodities, except as a means of extending commerce by coercing foreign nations to a fair reciprocity in their intercourse with us, or for some other bonafide commercial purpose.

6. Because, whilst the power to protect manufactures is no where expressly granted, and Congress can be considered as exercising a power, and proper to carry into effect any specified power, it seems to be expressly reserved to the States by the tenth section of the first article of the constitution.

7. Because, even admitting Congress to have constitutional right to protect manufactures by the imposition of duties or by regulations of commerce, designed principally for that purpose, yet a tariff of which the operation is grossly unequal and oppressive, is such a abuse of power as is incompatible with the principles of a free government and the great ends of civil society, justice and equality of rights and protection.

8. Finally, because South Carolina, from her climate, situation, and peculiar institutions, is and must ever continue to be, wholly dependent upon agriculture and commerce, not only for her prosperity, but for her very existence as a State; because the slave is a product of her soil—the blessings by which Divine Providence seems to have designed to compensate for the great disadvantages under which she suffers in other respects—are among the very few that can be cultivated with any profit by slave labour—and if by the loss of her foreign commerce, these products should be confined to an inadequate market, the fate of this fertile State would be poverty and utter desolation—her citizens in despair, would emigrate to more fortunate regions, and the whole frame and constitution of her civil polity be impaired and deranged, if not dissolved entirely.

Deeply impressed with these considerations, the Representatives of the good people of this Commonwealth, anxiously desirous to live in peace with their fellow citizens, and to do all that in them lies to preserve and perpetuate the union of the States and the liberties of which it is the surest pledge—but feeling it to be their bounden duty to expose and to resist all encroachments upon the true spirit of the constitution, lest an apparent acquiescence in the system of protecting duties should be drawn into precedent, do, in the name of the Commonwealth of South Carolina, claim to enter upon the journals of the Senate their protest against its unconstitutional, oppressive, and unjust.

HENRY DEAS,

President of the Senate.

BEN. FANUILL DUNKIN,

Speaker of the House of Representatives.

STEPHEN D. MILLER.

Mr. Haynes rose, and, in a few words, explained the object and intention of the protest just read.

Mr. Dickinson made a few remarks in reply to some of the observations of the Senator from South Carolina, Mr. Smith.

After a few words from Mr. Smith, the protest was ordered to be printed.

In the Senate, on Tuesday, Mr. Hendricks presented a joint resolution of the Legislature of the State of Indiana, on the subject of the right which the state of Indiana has to the unappropriated lands within her boundaries, when right Indiana claims under the deed of cession of the state of Virginia, of the north-western territory to the United States.

In the Senate, on Wednesday, Mr. Chambers, from the Select Committee to which was referred the memorial of sundry citizens praying indemnification for spoliation of their property by the French, prior to the year 1800, reported a bill for the relief of those citizens. A 12 o'clock the Senate, preceded by the Vice-President and their Secretary, proceeded to the House of Representatives for the purpose of examining and counting the votes for President and Vice-President of the United States. After their return, Mr. Fawcett was appointed a Committee on the part of the Senate to notify Andrew Jackson of his election as President of the United States.

In the House of Representatives, the amendment to the Constitution offered by Mr. A. Smyth, was taken up. Mr. Smyth having been interrupted in his observations on Tuesday, rose, and stating it to be his desire to leave a question taken without further debate, waived his right to make any further remarks in reply, and called for the previous question, but the call was not seconded, there being on a division—ayes 60, noes 90. A motion was then made to postpone the consideration of the resolution until to day, when Mr. J. C. Wright spoke against postponement, until his observations were interrupted by the termination of the hour.

On counting the votes for President and Vice-President, they stood as follows:—

For President,

Andrew Jackson, of Tennessee,	176
John Quincy Adams, of Massachusetts,	83
	261

For Vice President,

John C. Calhoun, of South Carolina,	171
Richard Rush, of Pennsylvania,	83
Wm. Smith, of South Carolina,	7
	261

The result of the election was read by the Vice-President, who, thereupon, said:

I therefore declare, that Andrew Jackson is duly elected President of the United States for four years, from the 4th day of March next, and John C. Calhoun is duly elected Vice-President for the same period.

The Senate then retired.

In the Senate, on Thursday, a bill was reported for the gradual increase of the corps of Engineers.

In the House of Representatives on Thursday, committees were appointed to wait on General Jackson and Mr. Calhoun, and inform them of their election as President and Vice-President.

A bill was reported for the relief of James Monroe, late President of the United States.

The House was afterwards engaged in discussing the Cumberland Road Bill.

MEDICAL DEPARTMENT.

COLUMBIA COLLEGE,

Washington City.

The Professors of the Medical Department of the Columbia College, in the District of Columbia, anxious to extend the benefits of regular Medical Education to Students whose pecuniary means will not enable them to attend courses of public lectures, have adopted the following resolutions:

Resolved, That the School be open to the admission of one student of the character contemplated in the foregoing preamble, from each of the United States and one from each of the Territories, to attend all the Lectures, without charge.

Resolved, That the Senators of Congress are authorized to select one such Student from their respective States, and the Delegates of Congress one such student from their respective Territories, who shall be admitted to gratuitous attendance on all the Lectures, by exhibiting a certificate of selection from the Senators or Delegates, to the Dean of the Department. It is to be understood that said student shall pay five dollars on entering the School, as a Matriculating fee, and should be graduate in this Institution, a fee of twenty dollars will be required.

JAMES M. ST. JON, Dean.

Washington City, Jan. 24, 1829.

Charleston Infant School Society.—Following the example of some other cities, and particularly New York, where a similar institution has been successfully established—a portion of our citizens have agreed to establish an Infant School in this city. The object is more particularly to benefit the children of the poor; yet its advantages will be open to all.—*Courier.*

Antiquities.—The house of Arius Diomedes was the first thing dug out at Pompeii. The remains of this edifice announced it to be one of the most beautiful and convenient buildings.

It was a large square yard, the purpose of which is supposed by some to have been a garden. In the middle of the ground floor look into the yard; most of the walls are painted red, the floors laid in mosaics, and the ceilings are flat. Several of them are beautifully decorated with figures and arabesques. On the ground floor or a skeleton was found, supposed to be that of the proprietor. He held in one hand a key, and in the other a small bowl. A vase of gold and silver ornaments were scattered over the floor. Below the portico, which surrounds the garden, is a subterranean apartment—perhaps a cellar, where many wine jars were found. Two stair cases lead to the upper story, the right side of which only remains standing, which, like all the houses of Pompeii, is without covering. In the middle of the house is a covered yard, surrounded by fourteen columns, lined with tiles and intact, forming a portico, with mosaics. The ground floor contains several apartments, a parlor, dining room, bath, and several bedrooms.

Nuremberg Correspondent.

Atmospheric Phenomenon.—Those who have visited the Cape of Good Hope, will recollect a striking phenomenon observed there when the wind blows from the south-east. Beyond the city, as viewed from the bay, there is a mountain of great elevation, called from its extended flat summit, the Table Mountain. In general its rugged slopes are seen in a clear sky; but when the south-east winds blow, the whole summit becomes enveloped in a mist of singular density and beauty. The inhabitants call the phenomenon the spreading of the table cloth. The cloud does not appear to be at rest on the hill, but to be constantly rolling onward from the south-east; yet, to the surprise of the beholder, it never descends, for the snowy wreaths seen falling over the precipice towards the town below, vanish completely before they reach it. The reason of this phenomenon is, that the air constituting the wind from the south-east, having passed over the vast southern ocean, comes charged with much invisible moisture as its temperature can sustain. In rising up the side of the mountain it is rising in the atmosphere, and is therefore gradually escaping from a part of the former pressure; and on attaining the summit it has dilated so much, and has consequently become so much colder, that it lets go part of its moisture. Thus then appears the cloud now described; but it is not sooner it is over the edge of the mountain, and again descends in the atmosphere to where it is pressed, and condensed, and heated as before, than it is re-dissolved and disappears.—*The magnificent apparatus thus dwelling only on the mountain's top.*—*Arnold's Physics.*

Effects of Hot Water on Flowers.—The following fact is deserving of record, as an interesting addition to what has been hitherto discovered on the subject of vegetable physiology, and as enabling the lovers of flowers to prolong for a day the enjoyment of their short lived beauty. Most flowers begin to fade after being kept twenty-four hours in water; but all (the most fragrant, such as the poppy and perhaps others) or to others, are completely restored by the use of hot water. For this purpose, place the flowers in scalding water, deep enough to cover about one third of the length of the stem, and by the time the water has become cold, the flowers will become erect and fresh; then cut off the coddled ends and put them into cold water.

TOMBUCTOO.—M. Auguste Caille, the French traveller who has succeeded in reaching Tombuctoo,

has been rewarded by his king with the title of knight of the Legion of Honor, and a pension.

He has also received ten thousand francs from the Geographical Society. Under one of our latest Paris dates, we are informed of the publication of a report made by a committee appointed to make inquiries concerning the facts he has established.

The information he communicates is represented as affording a very interesting connection between the accounts furnished by Watt and Winterbottom in their journey to Tomba in 1794; by Major Laing in the countries of Kouanko and Souliman in 1822; by M. Mollien in Poutah-Jaouh in 1818; by Mungo Park's to Joliba in 1795 and 1805; by Dechaud's to Yamina and Bamakou in 1819; as well as all the itineraries of caravans on the route from Tombuctoo to the country of Tadmec.

Murder.—A homicide, attended with circumstances of peculiar atrocity, is supposed to have been committed at Minon the night of the 9th inst. by one John Boies, an Irishman, on the person of his wife Jane Boies. The following is an account of the inquest held upon the body of the unfortunate deceased.

Coroner's Inquest.—An Inquest was held before Ebenezer Withington, one of the coroners of Norfolk County, on Tuesday, the 10th February, on the body of Jane Boies. The verdict of the Jury

specified, that the said Jane Boies came to her death by wounds inflicted on different parts of her body, and her left arm being broken, supposed to be done by her husband, John Boies.

Boies has been apprehended, and is in Dedham goal.

SUMMARY.

The Norfolk Beacon, contains the particulars of a very distressing case of *Hydrophobia*, related to the editors of that paper by an eye witness. The unfortunate victim to this disease was a young man named Joshua Brown, aged 24 years. On the 27th September he was attacked by a dog and bitten several times on both arms. Knowing that the dog was mad, he went to Norfolk and applied to the wounds a stone reputed to be efficacious in extracting poison from the bite of a rabid animal. Upon his return home he felt much relieved; and it was not until the day before Christmas, seventy days afterwards, that he felt any apprehensions from the bite of the animal. On that morning he declared his conviction that he was going mad; in the course of the afternoon his malady increased, he made a noise resembling the howling of a dog, and often during the evening and night, endeavored to bite his attendants, snapping at them with great violence, and foaming at the mouth. Water was several times offered to him, but he rejected it with violence. After many solicitations to eat, to which he replied that his throat was sore and he could not swallow, he consented to make an effort to eat a piece of sweet potato, which was near him, and upon its being presented to his mouth, he snapped at it like a dog, and became much convulsed, but would not eat. He died on the following morning in the greatest agony. It is stated that the same dog had bitten a woman, who also died in the same distressing manner.

General Jackson arrived in Washington on Wednesday morning, 11th, about 10 o'clock, escorted by the central Jackson Committee, and proceeded to Gadby's where a suite of rooms had been prepared for him.

The ledger is the log-book of the man of business. It shows the courses and distances sailed, and enables him to calculate the distance and bearing of his port of destination. By vigilance he may be safe, but if his books are confused or neglected, he may look out for breakers ahead.—*Mr. Gould's Lecture on Bookkeeping.*

Remedy for the Sick Headach.—Three or four small lumps of citric acid, each about the size of a pea, dissolved in cold water and drank is said to be an effectual remedy for this painful disease.

Feb. 13.—Yesterday, J. Hays, Homan, and B. J. Hays surprised and took a man a few miles from the city, with upwards of \$5000 in counterfeit twenty dollar bills of the Mechanics Bank, New-Haven. The bills are struck from the \$20 plate of the Marine Manufacturing Company, which has been after a long time.—*New York paper.*

Invention.—A very neat and ingenious spoon for administering medicine to children without their seeing it, and for other medical purposes, has been invented by Gerson of Bishopsgate. The Society of Arts have awarded their Isis medal to this useful and necessary instrument, and it is now universally used, as it deserves to be, in the hospitals and by the faculty in private practice.—*London paper.*

Some new spots have recently made their appearance upon the sun's disk. They may be seen by the aid of a smoked glass, just before sun down, if the day should prove fair.

The ship *Havnet*, Captain Johnson, with about one hundred and seventy emigrants to Liberia, went to sea from Baltimore, on Sunday last.

Singular Misfortune.—According to the Portland Mirror, Mr. Zebulon Rowe, Jr. of New Gloucester, Maine, has been the father of eight children, one of whom died in infancy; and of the seven who survive, five are deaf and dumb.

A Lunatic Aylum, at Columbia, S. C. said to be one of the most splendid buildings in the U. States, was completed and opened about the commencement of January. Three patients have been admitted, and others are expected shortly.

One of the stages that left this city on Sunday morning for Albany, with ten passengers, was upset and shattered to pieces about Poughkeepsie. Most of the passengers, including Governor Van Ness, of Vermont, were slightly wounded.—*Mercantile.*

Death by Freezing.—The body of a female, believed to be that of Sally Frink, about 45 years of age, was found on the Salt Mountain, near the Lynn Hotel, on Sabbath morning last, supposed to have perished on Tuesday last, and remained buried in the snow.—*Bost. Traveller.*

Militia of the United States.—By the returns received at the War Department, it appears that there are 1,168,419 effective men. The returns are, however, defective, and the above number is computed to compose not more than two thirds of the actual strength of the militia force.

From the New-York Daily Advertiser.

It is stated in some of the accounts brought by the Don Quixote, from France, that both the Emperor of Russia and the Grand Seigneur, are determined not to accept of the mediation of any of the friendly powers, but that they are both making preparations to prosecute the war, in the ensuing campaign, with renewed and redoubled vigour.

Captain Spurling, of the brig *Actress*, from St. John's, Porto Rico, announces the arrival at that port of the Buenos Ayrean privateer *Patriot*, Capt. Almeida, from a cruise, after having captured six Spanish vessels. The crew of the *Patriot* rose on the captain on the 13th January, and on the 14th brought her into Porto Rico, and gave the vessel up to the Spanish authorities. Captain Almeida was sent to prison, but his crew were liberated. The first and second lieutenants, with part of the crew, left the *Patriot* a few days before the mutiny.

A colored woman named Susannah Anthony, was killed on Friday night by another colored woman named Catherine Cashiere, who stabbed Anthony with a jackknife. This affair took place at a card party among the lowest order of blacks, at the corner of Centre and Anthony street. Cashiere has been committed to prison. The verdict of the Coroner's jury was, that the deceased came to her death by the wound of a knife inflicted by the hand of Catherine Cashiere.

The Students of the Medical Department of the Columbia College at Washington, lately adopted the several resolutions, expressing their respect for the memory of the late professor Nathan Smith, of Yale College.

Thomas B. Reed has been elected a Senator in Congress from the State of Mississippi, for six years from the 3d of March next, in the place of Thomas H. Williams, whose term of service will then expire, and who declined a re-election.

Within the past year 14 counties out of 19, in the State of Maryland have been visited by agents of the State Sunday School Union, and schools established in every place where it was practicable.

It is contemplated in Boston, to establish an institution for the instruction of the blind. It is said there are more than 100 such persons in the State of Massachusetts.

Colonizing free people of colour.—The following joint resolution offered in the senate of Kentucky,

by Mr. Garrad, passed that body with three dissenting votes.

Resolved, &c. That our Senators, and representatives in Congress be required to use their best endeavors to procure an appropriation of money of Congress to aid, so far as it is consistent with the Constitution of the United States, to colonizing the free people of colour of the United States in Africa, under the direction of the President of the United States.

On Saturday evening, 24th Jan. an auxiliary Colonization Society was formed in Washington City, and Joseph Gaines Esq. was chosen President.

The whole amount of real personal property of Harvard University is \$31,682 21; the income arising from which, from August, 1828, was \$21,605 21.

Mr. Holland, a friend of James Montgomery, the poet, is preparing under the general superintendence of the latter, a memoir of the lamented Sumnerfield.

The Savannah Georgian, of the 12th inst. says:—It is understood the Anti Duelling Association in this place, has requested Gov. Forsyth to demand the person of Mr. Hopkins, who killed Col. Dixon, in a duel, near Augusta, a few days ago.

The State of Chihuahua, (Mexico) has appropriated twelve of their young men in the United States, in order that the virtues and manners of our country may be transplanted to their own. An official address has been issued to the people of the United States, commending them to our protection and kindness.

Mr. James Stedwell, of Putnam county, was drowned in a pond at the village of Garmel, on the 27th inst., having gone down with a sled of wood, which broke through the ice.

Another Factory Burnt.—The large and substantial building owned by Dr. Phelps, at Phillipburg Orange county, and occupied as a carpenter, spinning and weaving manufactory, was consumed by fire on Friday last—estimated loss from \$5 to 6,000 dollars.

Georgia.—A bill disqualifying from office any person who fights a duel in that state, or elsewhere, has passed the legislative body of Georgia.

Gale in the British Channel.—A gale took place in the channel on the 1st of December, which continued about four hours. Of 150 vessels in the Downs, only 16 rode out the gale in safety. All the rest lost their anchors and cables, some drove ashore many lost their masts, bowsprits, cut waters &c. by driving foul of each other, and one (name unknown) foundered at her anchors. Among the vessels which suffered was the *Ann Parry*, of Portsmouth, (N. H.) bound to Cadiz, which lost her anchors and cables.—*Recorder.*

Distressing Conflagration.—The town of Charleston was visited, on Thursday evening last, by a calamity, probably the most dreadful ever experienced in that place. About 11 o'clock a fire was discovered in a shed adjoining a large three story dwelling house on Joiners' Street, owned by the heirs of the late William Gray. So rapid was the progress of the flames that they communicated almost immediately with the main house and a carpenter's shop near by, occupied by Mr. O. W. Preston, the latter of which was soon consumed. A Distillery adjoining, occupied by Messrs. Putnam & Pratt, was slightly damaged, having caught in the roof, nor was it saved without difficulty. The dwelling house is now a heap of ruins. The horror of this scene is peculiarly heightened by the fact that four persons perished in the flames. Their names are as follows:—

Mrs. Sally True, wife of Capt. Henry True, aged 45; Stephen, their son, aged 17; their two daughters, Mary-Ann and Catherine, the first aged 12, the latter 8 years.

There were other families in the house, who saved but very few of their effects, and barely escaped with their lives. It is believed that the persons who perished might have been saved, had not a report been spread that the house was clear. No blame, however, can justly be attached to any one, as every person present appeared to be actuated by a desire to do his utmost. Great credit is due to the Fire Departments of Boston and the neighboring towns, who repaired with their usual alacrity to the scene of danger; and it is doubtless owing in a great measure to their exertions that no further damage was done. The firemen of Charleston are also deserving of praise for their activity on this occasion. Had the wind been in a contrary direction, it is the general opinion that the ravages of the devouring element would not have been checked until it reached the square.

The fire originated from ashes deposited in a wooden vessel, and placed in a shed behind one of the buildings.—*Centinel.*

United States Post Office Department.—The net amount of postage on letters, &c. during the year 1828, was one million, five hundred and thirty thousand and four dollars, and thirty four cents. Of this sum the State of New York paid \$252,875 99 cents; the State of Pennsylvania \$137,729 89; Massachusetts \$101,855 58; Virginia \$73,406 74; Maryland \$61,022 71. No other State in the Union paid as high a sum as \$50,000. The city of New York paid \$124,530 17.

A meeting was held in Philadelphia a few days since, to consider the propriety of extending the system of infant Schools throughout the state of Pennsylvania, at which a committee was appointed, to draw up a constitution for a Society to be formed for that object. Resolutions were passed declaring the experiments made in that system of instruction highly successful. It was stated that nine schools have been already established, in which between 950 and 1,100 children are taught, but that the schools are wanted in the city, in sufficient numbers to receive at least 3000 or 4000.

General Scott.—It is said (says the Philadelphia National Gazette,) that General Scott on leaving Washington, placed his resignation in the hands of a friend, with instructions to tender it to the President on the fourth of March, if on that day Major General Meade be in command of the army.

WISDOM'S VOICE

TO

THE RISING GENERATION;

Being a selection of the best addresses and sermons on *Intemperance*, from Dwight, Rush, Kittredge, Porter, Beecher, and others. Published by Abner W. Clifton, and Eli Ball, Ministers of the Gospel, Va.

A work on Intemperance, with the above title is in the course of publication. It will contain from 1-0 to 200 pages. The price will be 50 cts. single, \$5 for 12 or \$8.00 for 25 copies, bound in sheep. This work is worthy of very extensive patronage.

Persons wishing to do good by means of this book will please obtain all the subscribers they can, and forward their orders, with the money enclosed, to Noah Davis, Philadelphia.

Drunkness turns a man out of himself, and leaves a beast in his room.

Drunkness is an egg, from which all vices are hatched.

Drunkness is nothing but voluntary madness.

The Baptist Triennial Convention is to meet April next, in Philadelphia.

RELIGIOUS MAGAZINE.

Published by E. Lillie, Philadelphia.

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MARRIED.

At New-York, Mr. Enoch B. Stanton, to Miss Lucy Jane Shepherd, both of this city.

At Bristol, Mr. George W. Bartholomew, to Miss Angelina Ives, daughter of Charles G. Ives, Esq.

At Windham, Mr. Charles Baddock, to Miss Julia P. Swift, daughter of the late Hon. Zeph. Swift.

At New-Haven, Capt. John Beecher, to Miss Janet Thompson. At Berlin, Mr. Miles Peck, to Miss Elizabeth Steeple.

At Ithaca, N. Y. Rev. Asa T. Hopkins, of this city, to Miss Elizabeth Wisner.

DIED.

In this city, George, son of Mr. Lorenzo Bull, aged 5 years.

At Wethersfield, while sitting in his chair, Mr. Joseph Goodrich, 60; Widow Deming, relict of Mr. Abel Deming.

At Wethersfield, (Rocky Hill) Mr. Joseph Neff, 54.—At Coventry, (Andover Society) Mr. Nathaniel Kingsbury, 77.

At Middletown, Deacon Samuel Crane, 73, formerly of Killingworth.—At Saybrook, Mrs. Mary Doty, 80.—At Stonington, Mrs. Hannah Shaw, 55.

At West Springfield, on the 12th inst. Capt. Samuel Smith, aged 84.

Suffield, Feb. 12th, 1829.

Ebenezer Pomeroy is no more.—He departed this life on the first day of the present month, after a short illness, in the sixtieth year of his age.

We have reason to believe that his last moments were his best. He entertained a hope in the mercy of God, in the days of his youth; he made a public profession in the revival in this town sixteen years since. He seemed never to rise so high, nor fall so low as some, in his religious feelings. He was naturally a man of business; but in the midst of all the avocations of life, in the midst of all the cares, and storms attending his passage to glory, Jesus was his sun, and the Bible was his chart,—truth his compass,—and the glory of God his polar star.

As a man, he was reputable as a friend, he was constant—as a companion, endearing as a citizen, esteemed—as a Christian, beloved—as a neighbour, kind. It was truly affecting to witness the melting scene, on the day of his departure. The house was crowded all day with those who had been dependent on him as a steward of God's bounty. Their countenances bespoke their anxiety and interest. In all this group, no complaint of injustice—no murmur was uttered. His memory will long be embalmed in the grateful recollection of the poor and needy.

For some time before his death, he seemed to enjoy a revival in his mind;—he remarked one day in meeting, that he felt as though something great was in the wheel. The Sabbath previous to his dissolution, he was able to wait on God in the sanctuary, and at evening, while hearing a portion of scripture read, and making some remarks upon the same, his mind appeared to be laboring under a deep sense of his approaching dissolution, and the necessity of having his house set in order. From this time until Wednesday evening, his mind appeared to be solemnly dedicated, and often would break out in unknown strains, to sing surprising grace;—often speaking of the firmness of his hope in Christ being like an anchor to his soul, both sure and steadfast. A ter this, his mind appeared to be supported under his most distressing moments. Not a murmuring complaint fell from his lips during the whole of his last struggles,—but instead, would break out in the language of the poet:—

"There's not a wave of trouble rolls Across my peaceful breast."

May she, blessed by this dispensation of Providence has become a mourner, find comfort and consolation in this day of trial, in Him who is the widow's God. May we all strive to live the life of the righteous, and may our last end be like his.

POETRY.

For the Christian Secretary.

THE RESURRECTION AND JUDGMENT.
How beautifully the sky is spangled o'er, with twinkling stars,
How still the air, how sweet the breath of eve,
How calmly rides the moon. But hark! a crash
Of awful thunder! 'tis quite unusual, yes 'tis strange,
That on this lovely eve, a deadly thunder bolt,
Should deal o'er this sweet moonlight scene,
Death and destruction round.

Another crash succeeds; with horror now we see
The twinkling stars fall one by one;
Cloth'd with a cloud, and with a rainbow crown'd,
On glittering wings an angel now appears,
With rapid flight: while he upon the sea which with
grand
Fury boils: while on the rocking earth the others
plac'd,

With hand uplifted, and with mighty voice,
Now, how he swears by Him who sits in heaven,
That Time no more shall be.

Now stern amazement seizes all mankind,
And piercing cries of wretched mortals
Half rend the flaming vault.

The earth's on fire; the mountains melt, the hills
locks smoke;
The sea cast up his dead, unnumbered;
And lo! to lose its prey, its waves with fury rise
and swell
Almost to heaven.

See now with horrid noise, the heavens depart;
And far above this awful scene, upon a lofty throne,
Our mighty Judge is seated; full, fall ye rocks,
Ye mountains hide, hide us from the sight of
God, offended God. This piercing cry is heard,
From many a lip; but 'tis in vain.
To judgment, come to judgment;
Now echoes through the air.

Now clouds of gold and azure, half envelope
God's own son, who is descending downward,
With cherubs guarding round.

And now with angel strength, his living saints
Mount upward, in the air to meet their saviour king;
And now the graves pour forth their dead in multi-
tudes.

And every spot of earth rises enliven'd. With beauty
Now each particle helps form a limb,
Such is the power of God.

Forth coming from their lengthy sleep, the patri-
archs rise
With a celestial youth. The earth, the sea, the
heavens are fled.

The dead are risen, and the whole universe, before
God's throne

Now stand. The books are brought, are open'd;
On every face what deep anxiety is mark'd,
How dread the silence.

Hark! hear now with sweetest voice, the righteous
Judge.

To lasting happiness invites his saints.
See! how his looks with warm compassion melt,
See, how with outstretch'd arms he tells them all
To enter Heaven. Here Gabriel give to each
A throne. They shall be kings and priests.
See all the angelic hosts, with music, sweeter far,
Than mortal ear has ever heard.

With warm affection, open wide the gilded gate
Of Heaven, where lofty thrones await the saints.
But hear again! the chanting lyre repeats,
The daring Atheist, the bold Free thinker,
The proud Pharisee, all, all consigned to everlasting
night.

Now howl, now wail! wait on, but 'tis in vain!
Ye'd better weep before, there's no cessation now,
No respite. Now hear your maker with his awful
Voice, declare, with vengeance in his look, depart,
ye wicked.

O hear the piercing cry, the agonizing wails,
The awful shrieks; they sink; the wicked sink;
To rise no more. Their smoke ascends, forever and
forever.

Hark, hear now from Heaven the shout ascends,
Amen! Amen!
Our God is just, it would be just, though all should
sink.

Should sink to Hell. The pit's mouth is clos'd;
And all is done; is still; is still! now hear
The praise that Christ receives. Hear how the scene
Of Calvary is sung, on golden harps. See how they
cast

Then crowns, their golden crowns at Jesus' feet.
See now on that transparent sea, that sea of glass,
Part of the saints now stand; while others drink
Full draughts from that clear crystal stream,
Which issues from the throne of God;
While some reclining 'neath the shade of that ce-
lestial

Tree, that tree of life, recounting to each other,
All the goodness of their Saviour;
Deck'd in full garb of rich, celestial hue,
Clothed with righteousness immortal;
With the righteousness of Christ, their King,
Their Saviour, their immortal Priest.

THE SABBATH.

BY W. M. HOWITT.

What spell hath o'er the populous city pass'd?
Of howling current of its life is staid;
Its sports, its painful schemes are earthward cast,
As though their violence were at once display'd;
The roar of trade has ceased, and on the air
Come holy songs, and solemn sounds of prayer.

Far spreads the charm; From every hamlet spire,
A note of rest, and heavenward thought is peal'd;
By his calm hearth reclines the peasant sire;
The toil-worn steed basks in the breezy field.
Within, without, through farm and cottage blest,
'Tis one bright day of gladness and of rest.

Down from their mountain dwellings, whilst the dew
Shines on the heath bells, and the fern is bending
In the fresh breeze, in festive garbs I view
Childhood and age, and buoyant youth descending.
God! who has pil'd thy wonders round their home,
'Tis in their love they to thy temple come.

A stately ship speeds o'er the mighty main,
O'er many a league from our own happy land;
Yet from its heart ascends the choral strain,
For there its little insulated band,
Amid the ocean desert's awful roar,
Praise Him whose love links shore to distant shore.

O'er palmey woods where summer radiance falls,
In the glad islands of the Indian main,
What thronging crowds the Missionary calls
To raise to heaven the christian's glorious strain!
Lo! where engird by children of the sun,
Stands the white man and counts his victories won.

In the fierce deserts of a distant zone,
Mid savage nations, terrible and stern,
A lonely saint, sever'd from his own,
The traveller weans, death or renown to earn.
Parch'd, fasting, wearied, verging to despair,
He kneels, he prays: hope kindles in his prayer.

O'er the wide world, blest day, thine influence lies;
Rest o'er the sufferer spreads her balmy wings;
Love wakes, joy dawns, praise fills the list'ning
skies;
Th' expanding heart from earth's enchantment
springs;

Heaven, for one day, withdraws its ancient ban,
Unbars its gates, and dwells once more with man.

The Baptist Church in Waterville is now
supplied with the ministerial labours of Mr. H.
Fitts, a late student of the institution at New-
ton.

MISCELLANEOUS.

From the London Baptist Magazine.

THE DYING BED.

Much has been said and written about a dy-
ing bed. Imagination has lent her pencil, and
poetry her lay, to aid in describing its terrors or
to excite our sympathies on its behalf. The
heir of a throne, or the outcast of a prison,
have contributed to magnify and increase the
triumphs of death. Our ears are perpetually
pained with the passing deathwail of some de-
parted soul, or the rumours of a war which the
conqueror Death is ever waging with indiscri-
minate fury against every son and daughter of an
apostate race. And yet how very little of its
importance is brought home to the personal ad-
mission of our liability to its visitation. We
assent to its certainty, we lament its victims,
and we weep at its solemnities, but we seldom
bring away a permanent impression of our vas-
salage to its dominion. But when the demands
of friendship or affection invite us to the dying
beds of those whom memory hallows in the
heart's best and brightest recollections we feel
acutely the strange and mysterious workings of
apprehension steal with silent and resistless
sway over our minds, and a wild throb of an-
xious wonder rushes over the soul, as we un-
avoidably revert to the time when we shall lie a
prey to the merciless spoiler.

A few days past I was called to the dying bed
of a departing saint, to witness the last strug-
gles of nature ere the devastation of death was
complete. She had for the last twelve months
been gradually preparing for eternity. She
seemed day by day to become more and more a
partaker of that holiness without which no man
can see the Lord; yet in the very bloom of life,
none imagined how near her immortal hopes
were to their full fruition. A short illness hur-
ried her with rapid haste to the grave, but its
horrors were subdued by the prowess of her
Redeemer, and she entered its dreary valley
leaning securely on the arm of the beloved of
her soul. She lay perfectly insensible: a rapid
breathing only intimated that the spirit still lur-
gered in its dissolving tabernacle awaiting its
final call. I went to the bedside, but I spoke
not; death was busy on his victim, the counte-
nance was pallid and ghastly in the extreme;
and as I looked at the fearful wreck of that
which was lately so lovely and attractive, now
exhibiting all the ravages of disease and pain,
instead of the smiles and joy of health, I felt
how insignificant the possessions of earth were
in comparison of that peace which passeth all
understanding, of that love which baffles the
scrutiny of knowledge, of that imperishable joy
which no man can give or take away—which
not only robs horror of its sting and time of its
triumphs, but which smooths the declivities of
the grave, and throws over the tomb the fade-
less arch of victory. There is something very
appalling in the silence of dissolution, the un-
answered salutation, the expressionless eye and
lip, and the heedless and fixed countenance, as
though the stagnant blood forbade the impulse
of the mind's great deep, or refused its channel
to convey the brightening thought. As I look-
ed at her altered form, the mere outline of her
former self, so dreary and desolate, as the shad-
ows of death were passing heavily and slowly
along, leaving their stern and dread impress, I
remembered her peaceful smile, her undeviating
affection, her trustful friendship, and the holy
tranquility which marked her counte-
nance in the house of her God; and I under-
stood the truth of the wise man's observation,
that it is better to go to the house of mourning
than to the house of feasting; for the heart is
filled in sorrow, and a death-bed gives us the
truest estimate of earthly good. I felt as though
I was in the presence of an immortal, reading
the sealed leaves of a book whose mysterious
characters can only be understood in the light
of eternity. As though the sacred secrets of
the grave were about to unfold to my view, and
a thrilling awe crept on my soul as I thought
of the bright hosts of angelic convoys hovering
around the silent chamber awaiting to convey
the freed spirit to its God. And I prayed ear-
nestly that I might be prepared for the solemn
change, and that when the mighty tides of a
doomed world should fade from my view, my
soul might enter with equal ecstasy on the im-
mensities of eternity. Her aged mother, who
has resigned ten children to the tomb, came to
her and touching her exclaimed, in accents
broken by infirmity and sorrow, "Thou art go-
ing my child only a little while before me, I shall
soon be with thee; God is working a glorious
work on thee, and thou wilt soon be for ever
at peace; and the big tear of suppressed grief
rolled heavily on the flushed hectic of youth
and beauty, breaking up beneath the toil and
labour of death. The countenance while we
gazed had changed from its tintless hue to the
brightest glow of health, which mocked our
hopes with the appearance that some favour-
able change had occurred, and that she would
be spared to us a little longer. But it was de-
lusive and transitory. It was the final struggle
of conflicting nature, unwilling to resign its
power, and tenacious to the last gasp of its
broken and conquered authority. Here, I
thought, I am a lesson of invaluable importance,
but how humiliating! Though a world could
assemble and offer her an undisputed throne,
how incapable of accepting the splendid dis-
tinction! Though her children were permitted
to weep and lament around her, how heedless
of their sorrows and supplications! And though
her friends, dear and beloved as they have been,
were to entreat her smiles with all the endear-
ing blandishments of affection, how senseless
and supine she slumbers, bound in the rigidity
of death! And to this we must all come: there
is no appeal from a law which stamps its seal
on the smiling brow of helpless infancy, and
which urges its penalty on manhood with resist-
less power. Even the age for which we all
pray, with its train of infirmities and weakness-
es, is only death sporting with life, apparently
amusing itself with the gradual demolition of a
temple built by the hands of God, but being pol-
luted by the leprosy of sin, becomes his by a

fatal and irresistible inheritance. I repeated
my visit to the dying bed, but all was then still;
the window was darkened, and all the melan-
choly cares and attentions of sympathy and love
were useless, for she lay clad in the garments
of the grave, and motionless as the evening
shadow on the bosom of the mountain. I in-
dulged in all the luxury of grief, but I sorrowed
not as they sorrow who have no hope, for I felt
a holy assurance that I should again meet her
in one of those many mansions which our ad-
orable Redeemer hath prepared for us, and as
she lay so still, so moveless and serene, I involun-
tarily thought

But sweeter than all rest that holy sleep
Which draws its curtain round the dying saint,
And hushes him to repose—the willing eye,
With placid smile, lets fall the crimson shade,
As evening shrouds close the weary flower.
The feeble pulse, that oft hath wildly throbb'd
With the fierce rush of passion, dies away,
More gently than those glowing hues of light
Which wreath the mist to beauty, and resolve
Their blended colours into flight again.
And the glad heart, in whose capacious disk
Ten thousand sorrows, and ten thousand joys,
In sin subdued contention hourly strove
For mastery, forget their puerile straws,
And leave to death the palm of victory.
She sinks in peace, more tranquil than the beam
Which steals the dew drop from the unconscious
rose,
And bears it backwards to its native skies.

As I returned home the solemn thought that we
had all to die was powerfully echoing in the
chambers of my mind. I met the aged on his
couch, youth in his pastimes, and manhood in
his prime, and I exclaimed, ye have all to die!
Whatever other toil ye have to do, or however
exempt ye may be from sorrow and distress, ye
have still to die. From this there is no escape,
no refuge in the windings of a pursuit which
follows its victim to the very grave. Reader,
you have to die. If you be a Christian not only
in the profession of its name, but in the posses-
sion of its principles, how welcome will the sig-
nal be! With what unpeakable joy and full of
glory will you rejoice in beholding Him who
hath borne your griefs and carried your sor-
rows, whose stripes hath healed the wounds
which sin hath made in your soul, and whose
death hath burst the barred gates of Heaven
for your admission. How will your soul rejoice
in its glad release—when you will mingle with
the spirits of the just made perfect, and the
myriads of happy immortals who have washed
their robes and made them white in the blood
of the Lamb, and when you will behold the
great and almighty God, and enjoy everlasting
communion with him in those cloudless re-
gions.

Reader, you have to die, and if you be not
prepared, I entreat you to flee from the wraith
to come, to the Saviour of sinners, who will be-
stow on all that come to Him that they may have
eternal life. If you die in your sins, where he
is you cannot go; now is the accepted time, and
now only is the day of Salvation. Religion does
not clothe herself in the dark shadows of the
grave, or array her followers in the cheerless
gloom of sorrow and dismay; but she is bright-
ly robed in the spotless vestments of peace and
truth, and she throws the mantle of eternal love
around every soul that rejoices in her influences
and desires her holy and balmy consolations.

Think for a moment on what a narrow bed
you will shortly slumber, you who now require
so much for to please your taste and gratify
your fancy;—a narrow ship of earth, dust for
your dwelling place and darkness your compan-
ion, and say if this be all that you are now toil-
ing for—to glut the grave with your pampered
clay, or to decorate the quarter of death with
the perishing garlands of frivolity and dissipa-
tion. I conjure you as immortals, labour only
for immortality: give your best cares and atten-
tions to the deathless spirit which inhabits your
fleeting dust; let all your thoughts and consid-
erations be for the eternity to which you are
rapidly hastening, and you will assuredly find
that the grave will lose its sting, and death with
all its terrific horrors will be completely swal-
lowed up in victory.

EXTRACTS FROM F. SHOBERL'S WORK
ON MISSIONS.Adaptation of the Christian religion to the character
and circumstances of the whole human race.

"Christianity, as revealed in the Holy Scrip-
tures, is the only religion which is in all re-
spects adapted to the moral state of the whole
world; hence it possesses an indisputable and
unrivalled claim to universal preference. The
positive declarations of its divine author prove
it to be intended for the whole family of man;
and its doctrines, precepts, and ritual, all unite
to declare its suitability to the internal char-
acter and external circumstances of sinful
creatures in every state of society and in every
part of the earth.

"Its doctrines, though in some particulars
above the comprehension of man in the present
infancy of his being, are yet remarkably adapted
to exercise his intellectual faculties, and all in
perfect conformity with the dictates of sound
reason. Their unequalled sublimity imparts
an elevated character to the mind, which the
utmost refinements of human wisdom could
never produce. Their certainty brings the
world out of that maze of endless perplexities,
in which the best and most enlightened pagan
sages wandered, and led after them the blinded
multitude. The powerful support which the
doctrines of Christianity afford to the hopes of
the guilty, pacifies the conscience, purifies the
heart, and gladdens the countenance. Their
greatness enlarges the soul and raises it to God;
while their fullness and variety furnish endless
topics of thought and exhaustless sources of
pleasure. Most of them are easily understood,
and they are full of consolation to the truly peni-
tent and to the upright in heart.

"Its precepts are all simple, holy, reason-
able, and useful to man in every capacity and in
every relation of life: and man's dependence on
the Supreme Being, his circumstances in the
world, the desires of his immortal nature, and
the testimony of his conscience, all prove it to be
both his duty and his interest to obey.

"Its ritual is neither complicated, expen-
sive, nor irksome. Christianity can be carried
to all parts of the world, and observed just as
well where neither gold, silver, gems, nor ma-
terials for costly array exist, as where they are
found in the richest abundance. It enjoys no
uniformity of dress, no vexatious peculiarities in
the gait, gestures, and postures, of its worship-
pers; no magnificent temples or expensive ap-
paratus for the celebration of divine ordinances;
no technical shibboleth to characterize the doc-
trines of the followers of Jesus. Simplicity and
utility are the characteristics of its observances.
Piety, truth, justice, purity, peaceableness, be-
nevolence, and usefulness of life, are the only
marks by which it requires the servants of God
to distinguish themselves from the world which
lieth in wickedness."

"Christianity claims the world as the sphere
of its operations; it knows no other locality. It
commands the nations to give up nothing but
what is injurious for them to retain, and pro-
poses nothing for their acceptance but what
they are miserable without. It casts no slight
on any one country by exalting the virtue and
glory of another. It represents all people and
nations as on a level in the eyes of God—as
equally offenders against him, equally subject
to the decisions of his awful justice, and equal-
ly welcome to the benefits of his abundant mer-
cy. Its moral and positive duties are equally
binding on all to whom the gospel is made
known; its salvation and its privileges are open
on the same terms to all who receive them, without
distinction of age, rank, talent, or country;—
and its tremendous denunciations will be exe-
cuted on all who reject or abuse it, without par-
tiality and without the possibility of appeal or
escape."

"It commands nothing inconsistent with the
outward condition of nations or individuals to
perform; while it contains the germ of every
principle necessary to render the throne stable,
the nation prosperous, the family happy, the in-
dividual virtuous, and the soul eternally blessed.
Christianity is the only religion fitted for
universal adoption, and the only one capable of
conducting the world to immortal felicity. It
is therefore the duty of all who expect to be
saved by Christ to do their utmost for the ex-
tension of Christian knowledge."—Dr. Munier.

Effects of Missions even in infancy.

"In those countries where our missions have
gained a marked ascendancy, there is scarcely
one spot, however much secluded, impervious
to their all-pervading light and heart. Even
while they are grossly misrepresented and spo-
ken against, they are checking the undue exer-
cise of power; raising the standard of morals;
literally proclaiming liberty to the captives,
and opening the prison-doors to those that are
bound; diffusing abroad the light of science and
literature; undermining the false systems of
religion against which they have to contend;—
multiplying those charitable institutions which
have for their object the relief of suffering hu-
manity; vanquishing infidelity by the most di-
rect and powerful of all arguments, by living
exhibitions of the truths of Christianity; chang-
ing the face of our colonies, and accelerating
the approach of that moral revolution in which
will sooner or later usher in the kingdom of the
world, as the kingdom of our Lord and his
Christ."—Dr. Philip.

LETTER FROM M. BIRD.

Extract of a letter from the Rev. Isaac Bird, to
a gentleman in this city, dated Malta, Septem-
ber 19, 1838.

It were devoutly to be wished that every
member of a church could be brought to exam-
ine himself, as if before the bar of God, in re-
gard to the following point, viz. *What it was*
that he, in his professed dedication of himself to
Christ, actually consecrated to his service and use.
I strongly suspect that in too many cases it
would be found, that in that solemn transaction,
the professor had no special regard to anything,
in connection with himself, but simply his soul,
and that too, not so much in its present, as in its
future state;—that he had little idea of enga-
ging his body for the labour, his substance for
the expense, and his powers of mind for devis-
ing the ways and means, necessary to fill the
earth as soon as possible with the glory of
Christ:—that, with regard to these things, he
reserved to himself the liberty, to an indefinite
extent, of enjoying such amusements and fol-
lowing such occupations as are commonly called
innocent,—only pledging his spirit, when all
his earthly employments shall be finished, to be
left as a sort of bequest to the Saviour. Be-
cause Christ came into the world and spilled
his blood for the soul, the strange impression
seems to be made, on some unthinking minds,
that when one has given up the soul to the Re-
deemer, he has answered all his demands; as
if the Saviour had purchased the soul without
its appurtenances, the man without his pos-
sessions; or as if he had no claim upon us, ex-
cept that which results from his purchase. "Ye
fools and blind! for whether is greater, the
gold, or the temple that sanctified the gold;
whether is greater, the gift, or the altar that
sanctified the gift?" But it is pleasant to see
the followers of Jesus evidently acquiring more
definite and more adequate views of Christian
duty,—becoming more sensible that Christ has
a demand on *thems* as well as *them* in his ser-
vice,—and avoiding more and more such em-
ployments and diversions as have no other re-
commendation than that they have no hurt in
them."—N. Y. Obs.

SUNDAY SCHOOLS.

EFFECTS OF SUNDAY SCHOOLS.

We cannot forbear noticing some of the more
prominent and distinguished results. And that
which stands most conspicuous in the catalogue
of achievements, is the birth of an institution,
which is the glory and praise of the present age,
the British and Foreign Bible Society; a soci-
ety which has, since its institution, issued
2,095,245 Bibles and 3,144,383 Testaments,
and translated and published the scriptures,
either entire or in parts, in 147 different lan-
guages.

And dialects. Perhaps we should not be
going too far, were we to say, that Sunday
Schools have, by increasing the demand for
Tracts and books of various kinds, and turning
the attention of thousands, to the importance
of Christianity, been, under God, mainly instru-
mental in producing very many of the numer-
ous societies, which so conspicuously adorn the
time in which we live.

In a political point of view, they appeal to
the statesman, philanthropist, and christian.
Stephen in his pamphlet, on the state of Ire-
land, observes "that it is estimated that 21
to 1000 of the common Irish become the victims
of criminal justice; not one of the 150,000 ed-
ucated in these schools, has ever been arraign-
ed for any crime." In 1815 it was stated be-
fore a committee of the English House of Com-
mons, by a person who had been extensively
engaged in Sunday Schools, "that they had
never known one of their pupils become a com-
mon beggar." The Rev Mr. Dwight of Bos-
ton, who visited a large number of the prisons,
in the United States says, "he has not heard of
a child belonging to the Sunday School, who
has been confined by public authority." These
are facts which speak for themselves; they re-
quire no comment. S. S. Mag.

CHILDREN'S DEPARTMENT.

NEW YEAR'S DAY, OR THE MEASURING.

"Now, girls," said Clement to his sisters,
"as we have finished our nuts and apples, let
us go and measure how much we have grown
the last year. You know that on this day
twelvemonth father marked with his pencil, on
the shutter, the exact height of each, with our
names against them: I dare say I have overtop-
ped you finely."

"Not so much as you fancy," answered
Anne; "for I am sure Louisa grows quite as
fast, and I am not a great way behind her."
"Seeing is believing," cried Clement; and
away they all ran to the window. They pulled
the curtain aside, and began busily to seek for
the pencil marks; but in vain. All agreed as
to the place that they should have been found
in, yet none could find them.

"I declare," exclaimed Clement, in bitter
vexation, "that stupid new servant has done the
mischievous. I saw her scrubbing away at the
wainscot some time ago, but little thought she
was washing off our measures."

His sisters joined in his lamentation, and then
they began to dispute as to who would have
proved the quickest grower of the three.

At last their father said he believed he could
settle the question.

"How can you, father, when the marks are
quite gone?"

"I considered their loss as likely to happen
during the year, and noted down in my memo-
randum book the exact height of each of you."

The children were very glad; and while their
father was looking over his notes, he said to
them—"How little reason we have to take
pleasure, or feel pride in things that may be
swept away in a moment! It is the folly of man-
kind to believe that their names shall endure
for ever, when they have called their houses
and lands after their names, or put them upon
some monument of their own vanity. Nothing
is worthy to be had in remembrance, that is
not meet to be recorded in the Book of Life."

Having found his memorandum, he now
measured the shutter with a little foot rule, and
made the marks as they were before, saying
that they were exactly the same distance from
the ground.

Clement had the pleasure of finding himself
more grown during the year than either of his
sisters; and indeed he looked very tall upon it.

"Now, my dear children," said their father,
when they had once more seated themselves
near the cheerful fire, "you are satisfied by
knowing by how much your heads are nearer
to the sky than they were twelve months since;
but have you asked yourselves whether your
souls have been drawing nigh unto heaven?—
whether you have grown in grace as in stature?
and whether the knowledge of your Lord and
Saviour Jesus Christ has increased like your
acquaintance with earthly learning?"

The children did not expect this question:
they looked on each other, and were silent.

Their father went on:—"Of the infant Jesus
it is said, that he grew in wisdom and in stature,
and in favour with God and man. He who left
us an example that we should tread in his steps,
has mercifully caused this to be written as a
pattern for children. To be proud of your
growth in size and age, if your faith and hol-
iness do not likewise increase, is to glory in
your shame. Every opportunity that the past
year has afforded you of hearing faithful teach-
ers, or studying God's word, nay, of looking
upon his wonderful works which surround you,
if not improved to the profit of your souls, is
written against them in that terrible book out
of which the dead shall be judged. Alas, my
children! not a day of that year which we look
back so gaily upon, but has left against us many
a charge of ingratitude, unbelief, neglect of
God, forgetfulness of the Saviour, and resis-
tance against the Holy Spirit. Our sins have
taken such hold upon us, that we may well be
unable to look up."

There was a silence for some minutes: the
children were very much affected at what their
father said, and they secretly recalled to mind
how very often they had knowingly offended,
without even having felt remorse for their guilt.

—Youth's Friend.

INTEGRITY.—Integrity is a great and com-
mendable virtue. A man of integrity is a true
man, a bold man, and a steady man; he is to be
trusted and relied upon. No bribes can cor-
rupt him, no fear daunt him; his word is slow
in coming, but sure.

He shines brightest in the hour of trial, when
the fire, and his friend hears of him most, when
he most needs him. His courage grows with
danger, and conquers opposition by constancy.

As he cannot be flattered or frightened into that
he dislikes, so he hates flattery and temporising
in others. He runs with truth, and not with
the times—with right, and not with might.

Penn's advice to his Children.